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President of the University; Professor and
Head of the Department of the Semitic
Languages and Literatures.*

A. B., Muskingum College, 1870; Ph. D., Yale University, 1875; Principal of Masonic College, Macon, Tenn., 1875-6; Tutor in Preparatory Department, Denison University, 1876-9; Principal of same, 1879-80; Professor of Hebrew and the Cognate Languages, Baptist Union Theological Seminary, 1879-86; Principal of Chautauqua College of Liberal Arts, 1885-91; Principal of the Chautauqua System, 1891-8; Professor of the Semitic Languages, Yale University, 1886-91; Woolsey Professor of Biblical Literature, *ibid.*, 1889-91; D. D., Colby University, 1891; LL. D., University of Nebraska, 1893; Tulane University, 1901; Yale University, 1901; Johns Hopkins University, 1902; Baylor University, 1903; University of Wisconsin, 1904; University of Toronto, 1904.



WILLIAM RAINEY HARPER, Ph. D., D. D., L. L. D.
Born July 26th 1856.—Died Jan. 10th 1906.



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CHRISTUS CONSOLATOR.

Beside the dead I knelt in prayer,
And felt a presence as I prayed;
Lo, it was Jesus standing there,
He smiled, "be not afraid."

Lord, Thou hast conquered death, I know,
Restore again to life I said;
"This one who died an hour ago,"
He smiled, "he is not dead."

"Asleep there as thou thyself didst say,
Yet thou canst lift the lids that keep
His imprisoned eyes from ours away,"
He smiled, "he doth not sleep."

"Nay, then, tho' haply he do wake,
And look upon some fairer dawn,
Restore him to our hearts that ache,"
He smiled, "he is not gone."

"Yet our beloved seem so far,
The while we yearn to feel them near,
Albeit we know with Thee they are."
He smiled, "and I am here."

"Dear Lord, how shall we know that they
Still walk unseen with us and Thee,
Nor sleep nor wander far away?"
He smiled, "abide in Me."



PRESIDENT WILLIAM RAINEY HARPER.

AN APPRECIATION.

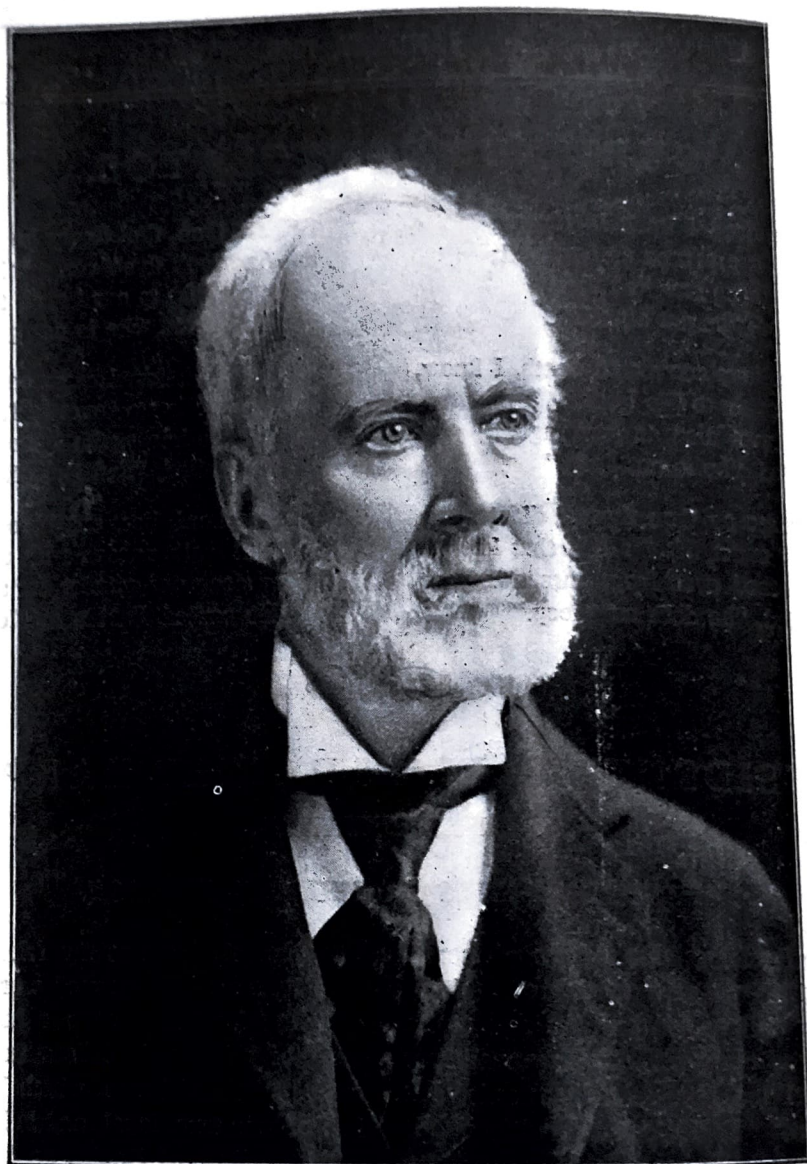
PROF. CHARLES RICHMOND HENDERSON.

God gave to President Harper, through heredity, a powerful body, a very battery of multiple energies, and a will to live and act and create which brooked no obstacles. In his vocabulary were not found the phrases of cowards: "It cannot be done," "There are difficulties," "It will cost too much." To see a thing required by duty was to set going every fibre of his being, and he held to his purpose with faith and hope and tenacity. He was a pious man, but without drivel or cant. He dreaded sometimes to express his deeper sentiments for fear he might speak unworthily. But never was he silent through fear of the face of man.

As the shadows gathered about him the God of Sinai appeared to him in the form of the Father of the Prodigal Son, and gave him wel-

come home. He was my friend. I cannot pretend to write in measured words. He was man and had his share of our human nature. He most of all would confess fault and error and need of Divine Grace, which he humbly sought. But he was true, loyal, and held ever in his hand aloft the Best of Books, as he cherished in his heart reverence, love and trust for the Author. The coming generation which his writings will help into a nobler light and life will be better able to appreciate him than the present.

But we love him and, as the outward form fades from us, the hope of heaven comes to comfort us. Meantime, according to his last request, we keep plodding away at our personal tasks, lest the Master find us idle when he calls. That must not be. We must make the most of day light.



William H. Peek

A NOTABLE LIFE

William H. Peek

William H. Peek, who died the 28th of last October, was born in London, England, May 5, 1820. He was educated at Merton Abbey School and when eighteen years of age came to the United States. The voyage was made in a sailing vessel and was of six week's duration—not an unusual thing in those days. He first settled at Fishkill-on-the-Hudson and a few years later located at Providence, Rhode Island; where in company with the late Stephen Randall Weeden he established the firm of Weeden & Peek, book-sellers and publishers. Their store at the foot of College Hill became the rendezvous of many of the students and professors of Brown University. Dr. Francis Wayland was one of the many friends of Mr. Peek at this time; also Professor James R. Boise the eminent Greek scholar who was in later years connected with the Chicago University. The firm also had a store at Newport, Rhode Island.

Mr. Peek came to Chicago in 1853 to enter the firm of Babcock, Willard & Peek, manufacturers of furniture, Mr. Willard being "Deacon" Lucius A. Willard, a well known figure in religious circles of early Chicago. Mr. Peek later purchased the interests of his partners in the firm and carried on the business at 171 and 173 Randolph street, west of LaSalle street, from 1853 until just before the great fire of 1871. Having amassed a comfortable fortune, which has since been materially increased by the enhancement in value of real estate, at this time he determined to retire from active business.

In these days when commercial honesty seems to be so rare and "graft" and "tainted money" to permeate all enterprises; when the spirit of the age seems to drive all men of business to the acquisition of more and more wealth, at the expense of their better natures, it is pleasant to contemplate a man who possessed the sterling character of the late William H. Peek.

Free from the necessity of business strife, and contented with what he had already acquired, Mr. Peek's life for the past thirty-five years has been an almost ideal one. He was naturally of a studious disposition and was possessed of a most remarkable memory. This enabled him to repeat word for word conversations which had occurred forty years before, and to acquire an immense amount of valuable information upon all manner of literary, scientific and artistic subjects, and his mind became a veritable encyclopedia of valuable and interesting knowledge. Few men were more devoted to the beautiful things of life than Mr. Peek.

For twelve years he was organist at one of the largest churches on the South Side. His interest and devotion to the best in music was maintained until his death, when although eighty-five years of age, he had missed but three of the five years of age, he had missed but three of the concerts given by the Chicago Orchestra in the fifteen years of its existence.

Mr. Peek also was an artist of no mean ability and the walls of his residence, and of the homes

of his friends are hung with many examples of his artistic skill.

He was also passionately fond of flowers and at one time had hundreds of varieties of roses and other flowers in his greenhouses.

He was modest and forgetful of self as befits noble manhood. Some years ago when Andrus' History of Chicago was being compiled and written Mr. Andrus came to Mr. Peek for information concerning the furniture trade in the early days of Chicago and other topics on which Mr. Peek was well informed. Mr. Andrus obtained the information which he wanted and much else besides. He went away and returned in a few days with a most laudatory account of Mr. Peek as a successful man of business and commendatory of his character as a man. This to a man of his modest and retiring disposition was exceedingly distasteful. He took the article, read it through and with the explanation that he did not wish it published, tore it up before the man had time to object.

For twenty-five years in succession, from 1879 until 1904, Mr. Peek with some members of his family spent the months of July, August and September at Randolph in the White Mountains of New Hampshire where he so loved the beautiful Randolph Valley that he spent much time and work and considerable money in laying out and making mountain paths and roads to accommodate and benefit those who might come after him.

The house which served as Mr. Peek's residence for nearly forty years is located at 3404 Wabash Avenue, and is, perhaps, the oldest house on the South Side. It was built in 1847 on the south side of Randolph street, facing Dearborn Park, where the public library now stands. It was moved, together with many of the trees and shrubs which surrounded it, by Mr. Peek from that site in 1865.

Mr. Peek was married in 1844 to Eliza A. Liscomb, of Providence, Rhode Island, who died in 1878. He is survived by three children, William H. Peek, Jr., Ethelbert W. Peek and Miss Mary E. Peek, all of Chicago.

Although of late years he has suffered much from chronic illness and was thus unable to attend services at church, when he first came to Chicago in 1853 he and his wife joined the First Baptist church when it was on the southeast corner of Washington and LaSalle streets where the Chamber of Commerce now stands.

Few men have lived a life of such strict probity. One out of many examples may be cited in proof of this. A year and a half ago Mr. Peek had an offer for a very valuable piece of property which he owned. Shortly afterwards another offer of very much more than the previous one was made. Mr. Peek had verbally said that he would take the first offer. When told by his lawyer that he was not legally bound to accept the offer until the contract was signed, he insisted on carrying out the verbal contract, saying,

"Laws, Sir! Laws were never made for honorable men!"

It was his pride to say, a few days before his death, that throughout his long life he had injured no man. Speculation was a thing which he abhorred, and debt to be avoided unless absolutely necessary. The lesson of his life is the lesson of the homely virtues of industry, frugality, patience, sobriety, self-denial, generosity,

kindness and justice. These combined with such careful conservatism and good judgment in financial matters as is given but to few men, made his long life a successful, well regulated, well rounded one.

His nature, although somewhat retiring, was an unusually genial and sunny one, and he will be greatly missed by all who were privileged to know him.



DANIEL SHEPARDSON, JR.

The committee appointed by the First Baptist Church of Chicago to prepare a memorial of Rev. Daniel Shepardson, Jr., for the records of the church asks that the following expression and statement be entered in the minutes of the church and a copy sent to the widow.

As Assistant Pastor of our Church, Rev. Daniel Shepardson, Jr., won the confidence and affectionate esteem of pastor and members. He sought out the neglected and discouraged; he illustrated in his genial and Christian conduct the spirit of the Master whose Glad Tidings he proclaimed. By faith he triumphed over infirmity and pursued his ministry undaunted. His was a beautiful life, and his faith in the eternal life through Christ was communicated to us and to multitudes of others by his strong and sincere testimony.

Daniel Shepardson, Jr., was born in Granville, Ohio, December 1, 1868, son of Rev. Daniel and Eliza (Smart) Shepardson. His early education was obtained in the public schools of Granville and in the preparatory department of Denison University. He began his college work as a freshman in 1884, took a prominent part in the affairs of class and college, and graduated from Denison University with the degree of Bachelor of Arts in June, 1888. He was a member of the Beta Theta Pi fraternity and was especially prominent in music lines. Early in life he united with the Baptist Church of Granville, Ohio. After graduation he began work with Professor William R. Harper of Yale

University in connection with the American Institute of Sacred Literature, at the same time taking graduate work in Semitic Languages and Literature at Yale University, from which he received the degree of Doctor of Philosophy in June, 1891. During the year 1891-92 he was a student at the Morgan Park Theological Seminary, giving up his studies at the end of the year because of the pressure of duties as Assistant pastor of the First Baptist Church under Rev. P. S. Henson, D. D. While so engaged he was afflicted with an illness which deprived him of the use of his limbs so that from that time until his death he was quite closely confined to a wheeled chair, a fact which secured for him the designation of "the wheel chair evangelist." In April 1895 he married Mary Belle Smith of Newark, Ohio, a college acquaintance and friend, she having graduated from the Granville Female College a Presbyterian institution. Because of exceptional training in music she proved a wonderful assistant to him in his ten years of evangelistic labors. He was in great demand as an evangelistic preacher in the larger towns and cities and gave services in all parts of the northern states from Boston to the Pacific coast. He passed through Chicago on September 16, 1905, on his way to Honolulu where he preached during the following months until his death there from typhoid malaria on November 25, 1905. His remains were taken for burial to his birth-place in Granville, Ohio, where they were laid to rest on Sunday, December 10.



THE PASTOR'S MESSAGE

Dear Friends:

I wish you all a Happy New Year! I hope that it may be free from shadows and sorrows, full of radiant joy, and rich in noble experiences for each one of you. Let us, alert and eager, make this a record year in the history of our church. We need many things. For instance, let us work for the conversion of one hundred people to Jesus Christ this year; let us work for a thousand scholars in our Sunday Schools; let us work for a hundred men in our League Bible Class; let us be present at the Sunday evening service and work to bring others to that service. I counted a Sunday or two ago three hundred and fifty people at our evening service; we should have five hundred. There should be one hundred

attendants at the Senior Christian Endeavor meetings; fifty at the Intermediate meetings; two hundred at the Junior meetings. Let us work for a lecture-room full of people every Wednesday evening. There should be an average of one hundred at the meetings of the Mission Circle, and the Benevolent Society. You may say that numbers are not the main thing, the essential of success. No, but large numbers mean a wider circle reached and helped, numbers give power and enthusiasm.

Especially should we seek to save those who are not Christians. This is the hardest thing of all to do, and the most important. Evil and temptation abound on every hand. The devil lies in wait to destroy. The church of Christ

is too formal and too self-satisfied by far. It makes the finest type of courage, true Christ-like daring, to persuade men into the way of right. Let us pray for this higher heroism. By praying and watching and planning and working we can make our lives tell, oh, so mightily, for the Master. But idle wishing and languid waiting and listless wondering if God will visit Zion and convert the unsaved, will never, never bring the sinners home to Him. May we take as our motto now: "1906—a year of soul-winning."

I must call your attention briefly to the weekly envelopes before I close. Second only to the duty of soul-saving is the duty of giving. "God so loved the world that he gave," is one of the words that will never lose its heart-moving eloquence. We must give to Christ if we would

live for Christ. I hope that the number of weekly givers may greatly increase this year, and that there may be many new recruits from amongst our older members, our new members, our young people, our children, and the members of our congregation. We must work for four hundred givers instead of two hundred, and when we have four hundred we must work for six. If you can't give five dollars a week, or two, or one, or fifty cents, or twenty-five, give what you can. But—give something! Give two cents a week if you cannot possibly give five. And God will bless the dedication. May He so bless you, and bless you abundantly, and bless you in all things, throughout this entire year!

Your affectionate pastor,
AUSTEN K. DEBLOIS.



THE CHURCH AT WORK.

Sunday School At Xmas Time.

By C. E. Whitmore.

Special exercises were held in both departments on the Sunday preceding Xmas.

The program given by the primary department was an unusually fine and attractive one. The children dressed in their best, together with the lovely decorations gave a charm and beauty to the scene long to be remembered by those whose good fortune it was to witness it.

The entertainment entitled, "Christmas in Picture and Song," was of high order and very appropriate for the occasion.

After a good morning song, which was followed by prayer, came the welcome song. Then followed some twenty-seven beautiful pictures, each representing some phase of the Xmas time, and the birth of the Christ-child.

Accompanying each picture was a song, recitation or remark, by the Supt. explanatory of the picture.

Everything worked along like clock-work. Those who failed to be present missed a pleasant and instructive hour amid inspiring surroundings: such an opportunity seldom presents itself to the parents and members of the church, for seeing and considering the efforts put forth and the time and thought expended, in behalf of the scholars, and we wish more of them were sufficiently interested in the Sunday School to visit it on such occasions.

If members of the different committees have heard one half of the many compliments, and expressions of delight by good judges, they certainly would feel well repaid for the time and thought given to it.

We are deeply indebted to Mrs. Lumley, Mrs. Hume and Mrs. Solt for the excellent program, and to Messrs. Tomlinson and Solt, and Misses Ahrens and Day for the beautiful decorations.

We are under many obligations to Miss Marie Thompson, who is always so ready and willing to assist in any way she can, for the slides.

We heartily congratulate all on the great success, and thank the scholars for good attention and order.

The primary Department has the reputation of giving most excellent entertainments, and the one given on Sunday Dec. 24th. 1905, maintained the high standard.

The holiday entertainment for the entire School, was given on the evening of Dec. 28th. in the auditorium of the church, and entitled—

"Living Pictures"
from
child authors"

Some forty or fifty of the scholars took part.

Everything moved along rapidly and perfectly, the pictures were beautiful and enjoyed equally by young and old.

Notwithstanding the night was a stormy one, some 700 or more were present and well repaid for facing the rain and wind. While we were disappointed not to see more of our own people there, we were delighted to welcome so many strangers.

All pronounced it a grand success and it reflected great credit on Miss Phillips who managed and directed it, and on Miss Leila Ahrens, chairman of the committee, whose untiring energy and weeks of hard work, made such a success possible. The large audience, under the circumstances, and its enthusiasm, was a great compliment and full compensation for all her effort and anxiety.

We extend to her our congratulations on, and thanks for, one of the best entertainments ever given in the church.

THE LITTLE TOTS.

Our little folks had their entertainment on Wednesday afternoon, Dec. 27th, in the lecture

room. Games were played with Mrs. Thomas Miss Googins and others entering into the sport as heartily as though they had again entered the child-hood period. This is as it should be. Keep young with the children and you will never grow old except physically.

The children seemed to mightily enjoy the games, but when it came to the ice-cream and cake, words fail to express their delight. We hope they were all well the next day and will live to enjoy the yearly Xmas for many many years.

PLEASANT EVENINGS.

The teachers and officers of the Primary Department met, by invitation, at the home of Mrs. C. G. Lumley, 3332 Indiana Ave., on Thursday evening, December 14th. About 35 were present, and a most enjoyable and profitable three hours were spent. Every thing was done to make the guests feel at home, and to know each other better.

A fine program was arranged, consisting of a recitation by Miss Florence Huskey, which was well rendered and called forth a burst of applause and laughter, which continued until she again appeared and gave us one more selection.

Mrs. Hume delighted all by singing "May Morning," and was compelled by the continuous applause, to come out of retirement and favor us with another entitled "Daisies." Miss Edith Gale favored us with sweet music on the mandolin accompanied, on the piano, by her sister Miss Florence. Every one was so well pleased they insisted on more until she reappeared, blushing somewhat but still with strength and skill sufficient to bring forth more delightful music as acceptably as she had before.

Our pastor spoke a few well chosen and inspiring words, in his usual happy and charming manner, which were much appreciated. We count on him as one of us and shall expect him to grace all such occasions with his cheering presence. Let none of us forget that we need him, and we hope he will not forget that he needs us.

After the program we refreshed the inner man, with the good things our friend and hostess so thoughtfully provided—had we been sure there was enough for another round we would have been more emphatic in our expression of appreciation until it came from its hiding place—but as every one had about all they could well digest the contents of her store house was not put to the test.

Thus ended a most delightful evening—the first one of the many we expect to have in 1906. With thanks to the host, for the Dr. was there, and hostess, and congratulations on the success of the initial gathering, our good nights were reluctantly said.

The second of the series was held on Tuesday evening, January 2nd, at Mrs. Livermore's, 3231

Prairie Ave., with Miss Katherine Livermore as hostess.

In writing of this occasion we must be very careful or we are liable to get into trouble, and we wish to avoid that, especially at the beginning of the new year.

Though the snow was falling thick and fast quite a number braved the storm—the air had been filled with mysterious mutterings for two days, and the married and unmarried, the staid old bachelor, and the hopeful maiden, were all agog, with ears wide open and eyes on the alert, for the unfolding of the mystery which was expected during the evening.

On our arrival, we found many of the teachers and officers already there—most of them were gathered in the studio of Miss Jessie Livermore admiring the many unique and beautiful designs—the production of her artistic skill—it was well worth facing the elements to enjoy what this room offered, and she can look for us again to study more carefully her wonderful productions on canvass.

There was no lengthy program, but enough, unprinted, to make it exciting and intensely interesting.

All enjoyed themselves socially and our friend Dr. Lumley delivered two of his characteristic speeches, much to the delight of all.

Occasionally we heard a whisper—"Why don't she get busy?" The desire to know the mystery was evidently getting a strong hold on many—the clock ticked away the minutes, amid laughter and song, but no telephone message yet from her with whom the mystery was closely identified.

The male quartette, consisting of Dr. Lumley, Dr. Thomas, Dr. Frank Gale and Mr. Solt, gave an entertaining, if not a musical, selection. Had they all been doctors, we might have had some instrument (al) music if not vocal—but we will forgive them if they will get together, next summer in Jackson Park, for practice, and be ready for an encore at our first social next winter.

Refreshments were served, and much enjoyed—the grape juice, thanks to the mother of the hostess, went to the right spot, and we came near calling for more.

We were not through with the bill of fare, when some of us thought a sudden breeze was coming, such as they have in Oklahoma—curiosity was too great for some and the mystery was "ranch'd" from one of the family: Those who were fortunate enough to hear it, were well pleased, and Miss Katherine with "a smile that never comes off" was ready to be met "half way."

We do not dare say more for fear of "giving it away" but some one will certainly "give her away" before long.

Being responsible for several young ladies, who ought not to be out too late, we wished our hostess a happy and prosperous new year, and started for home, still thinking of Oklahoma and looking forward to the time when a merry party from our school would pitch their tents on "the Ranch."

CHURCH LIFE. PSALM 122.

9

Within thy gates, Jerusalem, our willing
feet shall stand,
And to thy temple gather our tribes
throughout the land,
Before the omered manna to testify Thy
grace
In multiplied thanksgiving, Thou God of
Israel's race.

Strong art thou, O Jerusalem, from Millo
builded round,
Justice seats within thy walls and princely
thrones are found;
There prosperity abides and everlasting
peace:
Who loves thee, too, shall prosper in gar-
ner and in fleece.

Oh house of God, Jerusalem, I seek thy
good alway,
(For brethren' sake and comrades thy
peace I constant pray:
There dwells our God, Jehovah, the very
God of Peace,
May He, whose might hath founded, its
maintenance increase.

Glad was I when they said to me, "to-
gether let us go
Unto Jehovah's temple, and there His mes-
sage know;"
Where He abides are blessings and sor-
rows sure release,
Who knows His holy favor, shall know
His perfect peace.
—N. H.



The Christian Endeavor Society

E. M. Pickett, Dep't. Editor.

The Bible Study Class on Friday evenings is to us the most helpful hour of the week. The holidays have hindered some from coming regularly, but now we want to see at that meeting all who are interested in Bible study. We are studying the most inspiring, as well as the largest subject in a very few lessons under the efficient direction of our beloved pastor, "The Life of Christ in Twenty-Six Days." Visitors are welcome to the class which meets at 7:30 in the parlors on Friday evenings. We are now on the ninth and tenth days.

Missionary Work.

For our Missionary Program this last month we had a most interesting talk from one of the Training School young ladies, Miss Martin, who visits on the Bohemian field. She told of the homes which she had visited there, and how she had been able to bring some Christmas cheer into a few of those forlorn places. We all wished we could give more help to such workers, and do more for these people.

On December 8th, 1905, the report of the Nominating Committee was read, and upon the vote of the Society the following officers and chairmen of committees were selected:

President, Miss Elizabeth M. Pickett.
Vice Pres., Mr. Geo. C. Arthur.
Recording Sec., Miss Weinland.
Corresponding Sec., Miss Blanche Harvey.
Treasurer, Miss Maud Robinson.
Lookout Com., Miss Sylvia Bucklin.
Prayer Meeting Com., Miss Florence Huskey.
Social Com., Miss Christine MacFadden.
Missionary Com., Miss Francis Huskey.
Yoke Fellows Com., Mr. Fred Walters.
Visiting and Sunday School Com., Miss Daisy Marx.

Good Literature, Miss Clara Stowell.
Music Com., Miss Mabel Moors.

Finance Com., Mr. Robt. Leland.

At the first meeting of the Society in January, 1906, the appointments on these committees were made. It is hoped, and plans will be made in great faith that the Master has great work ahead of this Society for the next six months. Each member is earnestly urged to pray for the success of the work, and then come and help answer their own prayers.

Just To Remind You.

There are two especially interesting events coming for Christian Endeavorers and their friends. *Watch for the dates.*

Have you paid your subscription for the Raymond Chapel? If not, see Mr. Harry F. Perkins about it as soon as possible. We have almost raised our thousand dollar pledge. We cannot stop so near success in this undertaking. Who will come forward with a second contribution, or are there not several who have not yet taken a share in the enterprise?

The superintendent of the Advanced Junior which meets Wednesday afternoons, has need of funds for her work. She can use to good advantage ten dollars in this way. Miss Van Fleet will be most grateful for gifts for this purpose.

South Division.

The South Division will hold a Missionary Rally at the Christ's Reformed Episcopal Church, 24th St. and Michigan Ave., on Thursday, January 18th, at 8 p. m. The Rev. Samuel Gibson, Assistant Rector of the church will give the missionary address of the evening. Mr. Gibson was former secretary of the Pennsylvania State Union. The Francis E. Clarke Memorial Fund will also be spoken of. Good music will also be provided.

On February 2nd, the Endeavorers throughout

the wide world will celebrate the 25th anniversary of Christian Endeavor. A city rally will be held at the Auditorium on that evening. Our pastor is the speaker of the evening. At the Baltimore convention it was decided to raise money for the erection of a Headquarters building for International Christian Endeavor. This building is to be erected as a memorial to Francis E. Clark, who for so many years has given his time for the development of the C. E. cause.

At this rally, February 2nd, the different divisions of the City Union will report the result of their efforts in raising this money.

Girls' Fidelity.

For a long time Dr. de Blois had thought that in connection with our church there was need of a social society for girls between the ages of fifteen and twenty. Accordingly on November 7, 1905, our pastor, Miss Van Fleet, and Miss E. M. Pickett, met a few of the girls of this age to discuss the organization of such a society. At this meeting we decided to hold our first supper November the twenty-third. There were sixteen present. A committee selected by Dr. de Blois to draw up a constitution, presented one for discussion. The formal adoption of it was postponed until the next meeting, held December 11, 1905. The nominating committee submitted the following report, which was unanimously adopted: President, Floretta Toltow; Vice-president, Florence Raymond; Secretary, Hattie Todd; Treasurer, Jessie Burchett, and the following chairmen of committees: Advisory, Dr. de Blois; Programme and Reception, Gertrude Wilkin; Membership, Myrtle Hamlin; and Supper, Elsie Danow.

On January 2, 1906, we gave another supper at which Dr. de Blois and Deacon Whitmore were welcome guests. So far our society has been attended with great success. Fourteen have signed the constitution, but we hope to have many more. We extend a hearty invitation to all the girls of our age for the meetings which occur the first and third Tuesday evenings of every month.

Women Mission Circle.

Mrs. S. B. Leigh.

Forty-seven ladies were present at the regular meeting of the circle on January twelfth. The Treasurer stated that it would be necessary to raise \$129.00 for Home Missions, and \$127.00 for Foreign Missions, by the close of March in order to reach the sum of \$450.00 to each society, which is the amount we all expected to contribute. Self denial envelopes were circulated, and it is hoped the women of the church will see that their regular offering as promised at the beginning of the year, reach the treasurer of the circle as soon as possible. The program of the afternoon took us to the beautiful temples of Japan.

Our president and vice-president had been favored in having been eye witnesses of these rare and beautiful things, and by means of pictures and description made them very real to

us all.

Buddhism was shown to have rendered a service to the acct. of Japan, while it has proved powerless to raise the moral tone or satisfy the longings of the soul. Mrs. Buck read a leaflet written by a Japanese girl telling what Christianity had done for the women of Japan.

We were glad to listen to a letter from Miss Inga Petterson, who was with us at our June meeting. She is now in Ilimonoseki, Japan, associated with Miss Mead, and hard at work upon the language. One of the pleasures of the meetings was the beautiful rendering of the ories of Gallilee, by Mrs. de Blois and Mrs. Marshall. We also were favored with the famous Glory Song, given by a fine phonograph, provided through the kindness of Mrs. Hine.

The next being the annual meeting a nominating committee was appointed, consisting of Mrs. Clifford Williams, Mrs. R. R. Donnelley, Mrs. L. H. Smith.

The Men's League.

The regular meeting of the Men's League was held on January 9th in the church parlors and proved to be one of the best and most enjoyable meetings of the year.

Our president, Mr. C. H. Marshall, to whom much credit for the success of the League is due, called the meeting to order and then Mr. Edmund F. Dodge, a talented baritone, sang several songs which were thoroughly enjoyed by all. Mr. Dodge is very talented and his selections were greatly appreciated by all as evidenced by the demand for encores.

Mr. C. M. Clarke was then appointed by the president to act as chairman and business of the League was transacted.

Business was confined to reading of minutes of previous meeting and reports of the several committees. All committees reported fine progress especially the membership committee which reported increasing attendance at both Bible Class (taught very efficiently by our pastor, Dr. de Blois), and the social meetings; also Mr. W. E. Smith reported for his committee that fine progress is being made toward removing indebtedness on lot to south of church.

After business was concluded Dr. Wm. White Wilson gave us one of the very finest and most enjoyable talks we have ever had and all were very enthusiastic in pronouncing Dr. Wilson a very able and entertaining talker. He spoke on Americanism. It dealt with some of Dr. Wilson's experiences and the influence of American ideas abroad.

A rising vote of thanks was given both the gentlemen.

Owing to the fact that placing of notice in calendar was overlooked, and the fact that sending of notification was late the attendance was not nearly so good as usual, there being only forty-five present.

It is urged that each man bring some friend or friends. In this way we hope to increase our membership and so make it possible to do more efficient work and reach more of the men of our vicinity.

Every man is welcome.



FIRST BAPTIST CHURCH

Chicago, Illinois

Editor

WESLEY M. EMBREE.

Department Editors

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Mrs. S. B. Lingle	H. F. Perkins
Mrs. W. Morava	A. R. Rhenisch
Miss E. M. Pickett	

C. L. Rundell, Advertising Manager

Subscription price, fifty cents a year, postage prepaid. Remittances and changes of address should be sent to Mr. Embree.

Matter for publication should be sent, on the first day of each month, to W. M. Embree, 3145 So. Park Ave.

Mr. and Mrs. Morava are going to spend part of the winter in the east and south.

Deacon McElroy has been confined to his home for several days on account of a severe cold.

Miss May Titterington passed through quite a serious operation at Wesley Hospital on January 10th.

The next chapter of "Seventy Years of Church History" is delayed until a later issue of Church Life.

Mrs. Jones has been appointed by our Ladies' Benevolent Society to conduct the industrial school at Raymond.

Mrs. F. E. Arnold, of the Clinton Avenue Baptist Church of Detroit, is at present a frequent visitor at our services.

We are glad to add the name of Dr. Frank Gale to our list of department editors. He will represent the Men's League.

Master Harry Cronk, a former member of our Sunday School, has returned from an extended stay with his grandparents in Canada.

Miss Helen Webster has been quite ill with an attack of grippe, but is improving and hopes to regain her usual strength very soon.

Miss Ida Barstow, who has been ill for some weeks, is convalescing nicely and hopes soon to be able to be out. At last reports Mrs. Hale was also improving rapidly.

Miss Carrie Rogers, who has been spending several months at her home in Minnesota, returned to Chicago in time for Christmas and will again take up work in our Sunday School.

We are glad to welcome to our congregation Mr. and Mrs. Roy, members of the 9th Street Baptist Church in Cincinnati; Mrs. Williams of the First Baptist Church of Paris, Ill., and Miss Mary Laidlow of the First Baptist Church of Dallas, Texas, all of whom have already made themselves felt in the work of our church and expect soon to become members with us.

Raymond Notes.

Mr. and Mrs. Harry Brandt spent Christmas week at the home of Mrs. Johnson. They have returned to their new home at Trevor, Wis.

Our Christmas entertainment, given December 26th, attracted a large audience. The room was very prettily decorated thanks to the hard work of Mr. and Mrs. Embree, Mr. Wadie, Mr. Schmuck and others. We had become so used to having a good deal of confusion and disorder in connection with our annual Christmas exercises and the giving of boxes of candy that it seemed an unavoidable part of the program but this year brought an agreeable surprise in the absence of everything of an unpleasant nature.

It is a pleasure to welcome Mr. Tichy to our congregation. His wife, daughter and two sons have been with us for some time. We trust Mr. Will Tichy will soon recover from the effects of the operation he has recently undergone and that we shall have him with us again.

The mite boxes for receiving our gifts to Dr. Eubank's medical work at Hen Chau have been called in. Will each who has one please hand it to Mr. Coyle so the money may be sent at once to our beloved former pastor.

The large doors separating the main part of the room from that allotted to the Primary Department were placed in position a few days ago and the little ones, who for several Sundays have been crowded into a little Bible Class room, now have a room large enough for their increasing numbers.

A number of the pledges made on Dedication Sunday remain unpaid. It was intended that these should all be paid by January 1st. Will those who owe please hand the amounts to Mr. Coyle, who represents Mr. Piercey in this matter.

C. E. Society.

The following are the newly elected officers of the C. E. We are looking forward to the best term of service the society has ever known:

President—R. C. King.
 Vice Pres.—Tillie Wolff.
 Treasurer—Henry Schmuck.
 Secretary—Lillie Orth.
 Prayer Meeting—Sophie Olsen.
 Social—L. Reeder.
 Lookout—A. C. Orth.
 Fellowship—Roy Wadie.
 Sunday School—Mrs. R. C. King.
 Missionary—Mabel Coash.
 Flower—Phares Minnich.
 Prayer Meeting—S. Olsen.

THE REEDER CLASS.

This large class of young men have taken up their work in real earnest. Their efforts will center in the Bible class Sunday afternoon under Mr. Reeder's instruction. They had fifteen young men under 21 years of age present last

Sunday. The president of the class has appointed the following committees:
 Permanent Entertainment Committee—Walter Chase, Sidney Crozier, Roy Wadlie, Clayton Cramb, Bert Olsen.
 Permanent Athletic Committee—Eddie Gilmott, Adolph Weinmann, Phares Minnich, John Hughes, John Parker.



The Journal of the Church.

H. F. Perkins, Church Clerk.

December 1, Friday. Annual meeting of the Ladies' Benevolent Society. Christian Endeavor prayer service led by Miss Rundquist. Topic: "Our One Excuse." Rom. 14: 1-12.

December 2, Saturday. Meeting for conference of the Worker's Band of the Christian Endeavor Society.

December 3, Sunday. Sermons by the Pastor; morning theme: "The Open Vision, evening: "Impostures, Old and New." Dedicatory services at Raymond Chapel.

December 6, Wednesday. Church services in memory of our late brother, Rev. Daniel Shephardson.

December 8, Friday. Annual praise service of the Woman's Mission Circle. Christian Endeavor prayer meeting, led by Miss Frances Huskey. Topic: "The City of God." Rev. 22: 1-8.

December 10, Sunday. In the morning the Pastor preached on "Riches Within," and in the evening upon "The Square Deal."

December 11, Monday. Meeting of the Young Ladies' Missionary Society at the home of Miss Edith Gale.

December 13, Wednesday. Church Prayer and social service led by Ass't Pastor Embree.

December 15, Friday. Meeting of the Ladies' Benevolent Society. Christian Endeavor prayer service led by Miss Van Fleet. Topic: "What our denomination stands for." Tim. 3: 14-16; 1 Peter 2: 9.

December 17, Sunday. Sermons by the Pastor, morning theme: "Christ First," evening: "The Voice of God in Our Age."

December 19, Tuesday. Illustrated lecture, "A Summer Journey; Limerick Town to the Sahara," given by Dr. de Blois in aid of the Raymond Mission Building Fund.

December 20, Wednesday. Church prayer and social service.

December 22, Friday. Christian Endeavor monthly missionary meeting, addressed by Miss Adelle Martin of the Baptist Missionary Training School.

December 24, Sunday. Special Christmas services. In the morning the Pastor preached on "Heaven's Holiest Gift," and in the evening on "The Christ of Song and Story."

December 27, Wednesday. Church prayer and

social service. Theme, "Christmas and the New Year, The Vision and the task." Matt. 25: 1-13.

December 28, Thursday. Annual Christmas entertainment of the Sunday School.

December 29, Friday. Christian Endeavor prayer service led by Miss Helen Pickett. Topic: "Looking Backward. What have I learned this year?" Deut. 8: 2-20.

December 31, Sunday. Sermons by the Pastor; morning theme: "Ruins and Treasures," evening, "The Forward Look." A watch-night service of social intercourse and praise and prayer followed the evening preaching service.

CHANGES IN MEMBERSHIP.

Additions.

By Baptism—

Miss Hazel L. Goss, 2829 Calumet Ave.

Miss Clara J. Christoffel, 5200 Cottage Grove Ave.

William I. McLeod.

Mrs. Millie Dunning, 3122 Wentworth Ave.

Miss Clara L. Dunning, 3122 Wentworth Ave.

By Letter—

Miss Olga A. Rundquist, 3411 Calumet Ave.

Mrs. Nellie G. Critchley, 3011 Indiana Ave.

Miss Bertha M. Dowd, 4840 Evans Ave.

Samuel T. Foster, 5736 Drexel Ave.

Richard Vernon, Jr., 3106 Rhodes Ave.

Miss Hazel I. Morrison, 3079 Bonfield St.

Miss B. Florence Kellow, 3105 Calumet Ave.

Winfield W. Dudley, 205 Cass St.

By Experience—

Samuel A. Tolman, 2031 Prairie Ave.

Diminutions.

By Letter—

Miss Irene Harris.

Mrs. W. C. Philbrook.

Mr. and Mrs. C. O. White.

Mr. Harold R. Riedel.

Mrs. Clarence C. Norton.

Miss Nellie F. Norton.

By Dropping—

Miss Lillie Struggles.

By Death—

William B. Darling.

Rev. Daniel Shepardson.

THE OLD YEAR.

Call not the Old Year dead! For his estate
Of power, and profit, and of work was great.
About his bier all reverently tread;
"His works do follow him," he is not dead.

Call not the Old Year dead! For purposeful
His long days were. He breathed the beautiful
Of thought and voice where thought and voice
were not,
And fashioned roses for our common lot.

Call not the Old Year dead! No specter he,
But with the New is king of destiny.
Enraptured, his the earth whereon he trod,
He slumbers only in the dawn of God.
—S. L. Thompson.

"THE QUEST OF PEACE."

By Charles A. Forbes.

Peace—There is music in the word. It enkindles like the music of Mendelssohn, as he let his hands glide over the keyboard of the mighty organ.

Peace—It stirs the soul as the cry "Land Ahead" stirred the soul of Columbus and his crew. Peace—it falls upon the soul with the same delightfulness that mother's cool hand falls lightly upon the brow of the fevered child.

Peace—It stirs the soul as does the first sacramental kiss of lover and sweetheart. Peace—not in heaven, but here amidst the toil, the grime, the burden, the distress, the sordidness, of daily experiences.

The quest of peace, within the hearts of multitudes is apparent. Always, has it been the quest of the distinguished souls whose life, service and memory fertilize and enrich mankind. St. Paul, with true nobility of soul and largeness of spirit, writing his immortal letters while the sound of a chain can be heard between many of the lines, knows "the peace that passeth understanding." "St. Francis," fighting man's greatest enemy himself, yonder amidst the snows of the mountain top finds sweetest peace as he sacrifices the dearest and sweetest desires of his own heart. This cup said he, is not for me, and he resolutely put it down. Brother Lawrence, amidst the common rounds of life exhales peace as violets exhale perfume.

Augustine says, "Man's heart is restless until it finds rest in God." The quest of peace is manifold and persistent. Philosophers, poets, essayists, have written much concerning art, music, travel, intellect, manners, finance, politics, but few have written of peace.

It is the province of the religious teacher to lead humanity into the manifold paths that lead to the "peace of God that passeth all understanding."

Despite shorter hours of labor; despite greater diffusion of wealth and learnings; despite the advantages of school and art gallery; despite the new luxury of living, restlessness and discontent are apparent. Malice, envy, jealousy, strife, unworthy ambitions eat like acid and corrode like rust.

One, having gold, honor, power, writes with her diamond on the plate glass window of her costly apartments, "my prison." One, having

toiled long to achieve literary distinction, weeps upon the newly made grave, where lies the sacred dust of his gifted and accomplished wife—"If I had only known." "If I had only known." Fame, gold, honor, position, friends and unrest.

Soul, long hast thou toiled for gold, long hast thou toiled for empty plaudits, long hast thou sought recognition from the crowd, vainly thinking that, in these, peace might be found.

Life's summum bonum is not in these. Peace is found in what one is, not in what one has. "Keswick," "Northfield," "Ministerial Retreat," "Winona Lake" are the outward expressions of the breadth and intensity of the quest. Nothing broke his Peace, disciples forsook Him, enemies maligned Him, apostles denied Him, and lastly forsook Him and fled, yet peace, perfect peace filled Him. "My peace I give unto you."

Peace in domestic trial, peace amidst business distractions, peace amidst physical pain, peace when one's will must be carried up to Calvary and resolutely nailed to the cross, peace that shall make men exclaim, "These have seen the Grail," "These have seen the Christ."

Peace under burdens; peace under criticisms false and unfounded; peace under coldness and peace under neglect; peace in the garden; peace when led to the cross.

In Him is all we need for all time and conditions. Peace is uncommon because we are living on the threshold experiences of the Christian life. Peace is uncommon because of our unhealthy introspection. Look on Him. Peace is uncommon because we are too sensitive to the disapprobation and criticisms of others. Peace is oft broken by the dread of doubt concerning real salvation. As He is, so we are, before God. Not a spot, not a stain. Sheltered in Him the sinner is justified and accepted.

All God was to Jesus, that God is to us. A cup in its measure may be as full as the ocean in high tide. Peace may be found by desiring it with all our heart. By removing that in one's life that is the cause of our unrest. By remembering the Almighty God has a definite plan in one's life. All life is a part of that high and fair deal. God loves His sons as he loved his son. Oh! the blessedness, not when I shall at last see His wonderful face, but now, here, just where I am, amidst life's commonplaces. Nothing is common when God is near. All becomes divine and sacred.

The drudgery of the household; the irksomeness of a narrow life; the common ways of life; the loss of social position; the crushing financial panic; nor the death of a little child will rob one of peace if we can grasp,—the love of our Heavenly Father, that faileth not and changeth not. The body is here, oft misshapen by toil and suffering, yet the spirit may live up there.

Wealth does not give peace. Great theological learning does not give peace. Costly raiment and jewels do not give peace. The minister does not always minister to peace, yet the quest of peace is certain to be rewarded. Go straight to the Christ and in daily association with Him peace will be found. Paul found it in Him: Go, and thou shalt see the vision. You say you cannot—renounce, relinquish, let go. One who can strengthen the weak, will make strong the weak arm. No vision will come till you throw the sword. My people, throw the sword, throw the sword.

CHICAGO BAPTIST NEWS.

OUR CITY MISSION WORK.

By R. E. Manning.

Brethren Mabie and Barbour tell us about China's millions who are dying without a knowledge of our Lord and Savior Jesus Christ, and our hearts are touched, and we resolve to do more toward the support of missionaries to tell them the good news, and feel that it is a shame that a single man or woman who is willing to go, should be detained at home on account of a depleted treasury. Brethren Morehouse and Chivers tell us about the work of our Home Mission Society, and the fruitful fields which are being cultivated, and the many more of seemingly equal promise, and we feel that it is passing strange that so many of the professed disciples of Christ, seem to utterly ignore the obligations resting on them as stewards of the Lord's money, as well as the "manifold grace of God." Brother Brand comes and tells us about the blessed results of work done in our state, and the many more opportunities for investment on fields where it would seem reasonable to expect similar results, but which are uncultivated on account of lack of funds, and we are led to ask why it is that the people of God are so slow to invest their funds in harmony with his explicit directions, but prefer to follow the guidance of their own natural inclinations. It seems that the interest manifested in the work conducted by these great organizations, is scarcely a tithe of what the Master has a right to expect from those whom He has redeemed at such an infinite cost. As we are thus rightly moved to feel deeply the importance of the work being done by our great societies in fields more or less distant, is there not at least a possibility that we forget the beginning place in the great commission?

What about Chicago's millions? Almost every nationality is represented among our population. Is there any reason why we should be more interested in the salvation of the Chinaman in China, than in Chicago? Is there any reason why we should be more interested in the salvation of a Japanese in Japan, than in Chicago? Is there any reason why we should be more interested in the salvation of the inhabitant of India, than in the salvation of the same race in Chicago? Is there any reason why we should be any more interested in the salvation of the Italian in Italy, than in Chicago? Is there any reason why we should be any more interested in the salvation of the black man in the southland than in Chicago?

Is there any reason why we should be more interested in the salvation of a representative of our own nationality on the frontier field, than in the one living in our own city? We recognize the fact that the "field is the world," and that we are negligent of duty if we are not trying in harmony with the opportunity afforded us to give the gospel to every human being wherever his place of residence may be, but we wish to call attention to the place of beginning.

It is reason for rejoicing that our churches under the leadership of faithful pastors, are doing so much for the evangelization of the inhabitants of our city, but many of these go

mourning because of such meager results. While this work was being conducted, there came a time when in the judgment of the members of these churches there should be some concerted action for the evangelization of the people living on fields where, owing to lack of ability or disposition, or both, they were not being reached with the gospel message, and the final result was the organization of our Baptist City Mission Society. The management is committed to forty men, representing the different churches of the city. These men spend an evening once in two months considering the relative claim of the applications presented for aid in the conduct of work in different localities throughout the city. As the funds are so limited only a part of the applications can be granted, and in many cases where aid is rendered it is necessary to reduce the amount asked for. Undoubtedly mistakes are sometimes made, but the fact that these men are among the largest contributors to the treasury, indicates their interest and is good evidence that they do what they thought was for the best interest of the whole field. While the growth on our mission fields has not always been what we might wish, is it not a fact that it has been all we could reasonably expect from the cultivation given?

Our sister denominations are much more liberal in their expenditures on their mission fields than our own, and not unfrequently our workers on these fields tell us that they are laboring at a disadvantage when compared with other denominations on account of lack of equal facilities.

March 1st, 1895, the writer began his work in connection with this society. The experiences during the intervening years have been pleasant ones, and he believes the work has been reasonably prosperous, as evidenced by the following results. The First and Immanuel Bohemian churches have been organized, and these churches are now conducting three missions with a church membership of more than 200, and an enrollment of more than 600 in the Bible Schools. The First Church has a property worth at least \$10,000, with an indebtedness of about \$3,000. The Immanuel Church is now erecting a new house of worship which with the lot will be worth at least \$12,000 and it is expected that there will be an indebtedness of only \$4,000. The Humboldt Park German Church has been organized, and now reports a church membership of 226, and an enrollment of 156 in the Bible School. They have church property valued at \$12,000, and last year to our great surprise as well as pleasure they presented no application for aid, as they said there were other fields where the aid was needed more. The Third German Church has been assisted, not only in the support of a pastor, but in the purchase of a lot and the erection of a good house of worship, which property is valued at \$12,000. There is but a small indebtedness on this property aside from an amount on which they are paying an annuity, which will cease at the death of an aged German sister. The Fifth Ave. German Church has been organized, and a property secured, worth about \$10,000, with only a small indebtedness aside from an annuity which is being paid to the same person, and on the same conditions as that of the Third German. The Gross Park German Mission has been organized.

and they are already wishing to be recognized as an independent church, but have deferred action in harmony with the advice of the society, and their German brethren. They have property at 113 Roscoe Boulevard, valued at about \$3,500. The Waubansia Ave. German Mission is under the care of the First German Church, but we assist in the support of the missionary. The Salem Swedish Church has been assisted in the support of a pastor until last year, and in the meantime they have purchased a lot and erected a comfortable house of worship, which with our assistance was freed from indebtedness last month. We have assisted the Humboldt Park Swedish Church in the support of their pastor, and in the meantime they have erected a fine house of worship, which with the lot and apartment building are worth \$18,000. We have assisted the Tabernacle Swedish Church in the erection of a good basement story for their house of worship. We have assisted the Logan Square Norwegian Church in the support of their pastor and in the erection of their neat house of worship, which together with the lot is worth \$12,000. We have assisted in the support of a missionary among the Danes and Norwegians, meeting in a building located on the corner of Erie and Ada streets. We have purchased property at 130 Augusta street for the use of the Poles, and support a missionary to work on the field. We are assisting in the support of the pastor of the Finnish church, located at 135 Sedgewick street. We are also assisting in the support of a Bohemian colporteur to work among his countrymen. We have assisted in the support of our Chinese missionaries. We have assisted the Hermon colored church in the purchase of property costing \$10,000. We have saved the property which formerly belonged to the Olivet colored church, and which at the present time is worth at least \$40,000. We have assisted in the support of the work at Lake View. We have also had a share in the advancement of the work at Humboldt Park, which we believe was the means of saving the property to the church. We have assisted in the support of the work at Fernwood, and finally saved the property to the denomination by purchase at a nominal price, the deed to which is now held by the Home Mission Society, as they hold the deeds to all the property which we have jointly purchased. The Bethany Church property which was sold for special taxes, and was about to be lost, when our society came to the rescue, and paid the debts, and took a gift mortgage for \$5,700. For several years Parkside was assisted, but in the judgment of the members of the Board, it was not among the most promising fields, and as funds were not sufficient to care for all, this was dropped. They have organized a church, and are getting along nicely, and perhaps they will in the end show that they have been wrongly classed.

A church has been organized at Englewood on the Hill, a lot purchased and a house built, and all paid for. In the meantime we not only helped in the purchase of property, but also in the support of the pastor. We also assisted in the purchase of the lot at Maplewood, and occasional small amounts since that time. At Rogers Park we assisted in the support of the pastor, and the payment of rent, until a church home was secured. At South Chicago, we assisted in payment of salary of pastor, and special taxes. At

West Pullman we have assisted in the purchase of a lot, and the support of a pastor. At Windsor Park we have assisted in the purchase of property. At Harvey we have assisted in paying for property, and caring for the pastor. At Maywood we have assisted in the support of a pastor, and the purchase of property.

We have purchased a lot for the Galilee Church, and assisted them in the erection of a house of worship. We saved the Trinity Church property, by purchasing the mortgage, for which we were given a deed, which we held until recently, when the church with some assistance from our society purchased and paid for the property, and in the meantime we have been assisting in the support of the pastor. Until quite recently we have supported a pastor to conduct the work of Central Church at 324 S. Clark street. We have rented a building for the Washington Park Church, and purchased a lot for future use. We are assisting in the support of a pastor of the North Shore Church. A small amount of help has been rendered in the support of the work on fields like that at Elsdon. We have assisted the Garfield Park Church in the purchase of a lot and have voted assistance in the erection of a building when they have secured a sufficient amount to make it seem wise to proceed with the work. These are some of the things that have been done. It has been necessary to make the statement concerning the individual fields very brief on account of the number, but it may serve to awaken thought, and refresh the memory concerning what has been done, and lead to asking questions for the purpose of acquiring farther knowledge concerning the work, all of which the superintendent or members of the Board will be pleased to answer.

And now in conclusion let me ask, are not these facts sufficient to warrant an increased interest and corresponding offerings on the part of the members of our churches? Look over the reports of the treasurers for the last eleven years, and see if they are what you think they ought to have been. Last fiscal year, closing with September 30th, we expended considerably more than was received from churches and individuals, including the balance carried over from the preceding year. Had it not been for the legacy received from sister Betsy Congdon, we would have been obliged to lessen our appropriations, or incur indebtedness. The appropriations already made for the present fiscal year exceed the amount we usually receive from churches and miscellaneous individuals. In view of this fact, one brother has agreed to be one of five to give \$500, each, and another brother has agreed to be one of the five, or if five others will give \$500, each, he will give \$1,000. Brethren, will you not ask the Lord what he would have you as his stewards contribute to this work?

"Increase our faith," prayed the disciples, and in effect the Master answered: "Nourish your faith and it shall increase. Though it be but as a grain of mustard seed plant it, care for it, and it will grow. It will send out roots that shall be mighty; creeping under the tree they will overturn it, creeping into the mountain they will spread and rend it, and nothing shall be impossible unto you."—Selected.

REV. DANIEL R. DENMAN, D. D.

Theo. G. Soares.

I am glad to respond to the request of the RECORD to write a word of introduction of Rev. Daniel T. Denman, D. D., to Chicago Baptists. He is well enough known however, as we have often looked to the neighboring Wisconsin city as containing one of the ablest Baptist preachers in the west.

I forget where Dr. Denman graduated, but I

seconded in all his work by a wife, of whom all who know her speak in highest terms of praise.

His coming to Oak Park has been most happy. It was to him that the committee first turned when it was necessary to seek a new pastor. Every enquiry confirmed them in the belief that they were guided of God. Dr. Denman visited the church on a Wednesday evening, had a conference with a number of the members, was



know that he is a Rochester man of the class of '87. His pastoral record has been remarkable for these days. He went at once after graduation to Hannibal, Mo., where he had a very successful pastorate of nine years. Visiting Milwaukee in 1896 at the time of the B. Y. P. U. A. Convention, without any thought of leaving his church, he captured the people of the First Church, who had been for some time seeking a pastor. This happy meeting led to another nine years pastorate. Dr. Denman has built up the First Baptist Church of Milwaukee by a fine combination of pulpit ability and pastoral consecration. He has attracted a congregation of earnest; thoughtful people. And with a fine sense of where the opportunity of his church lay he has developed the model Sunday School of the city.

Dr. Denman is a thoughtful, earnest scholar, a wide reader of the best books, a preacher of winning power and true eloquence. He is ably

unanimously called on December 6th, and accepted the call upon the following Sunday. He has already entered upon his duties as pastor of the church, and all predict for him a strong and successful pastorate.

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Chicago Branch American Baptist

Publication Society.

CHAS. M. ROE, Mgr.

177 WABASH AVE.

COMMITTEE ON EVANGELISM.

John M. Moore.

With the passing of the holidays the churches began to gird themselves anew for the work of evangelism. As in the past, many churches began special evangelistic meetings with the week of prayer. The Committee on Evangelism holds itself ready to give any assistance that is in its power. A plan of intervisitation of churches by evangelistic workers has been proposed and will likely be carried out at once.

The Englewood Conference.

The January campaign was introduced by a city-wide evangelistic conference in the Englewood church, Dr. Smith T. Ford, pastor, on Monday, January 8. It is hoped that the churches may estimate at its true worth the opportunity of attending such a meeting and hearing such addresses as are to be delivered and make this meeting as successful and as stimulating as that held at the Second church in October. The following was the program.

Morning

- 10:30—Devotional services. Rev. F. W. Swift, Pastor Calvary Baptist Church.
- 11:00—"Light from the Past for Future Effort." Dr. W. A. Quayle, Pastor St. James Methodist Episcopal Church.
- 11:45—Discussion.
- 12:30—Luncheon.

Afternoon

- 2:00—Devotional Service. Rev. C. H. Snashall. Pastor Grace Baptist Church.
- 3:00—"The Word of God in Today's Evangelism." Dr. J. S. Kirtley, Pastor First Baptist Church, Elgin.
- 3:00—"Prayer in Today's Evangelism." Dr. B. A. Greene, Pastor First Baptist Church, Evanston.
- 3:30—"The Gospel Message in Today's Evangelism." Rev. John Roach Straton, Pastor Second Baptist Church.
- 4:00—Open Parliament.
- 4:30—The Quiet Hour. Rev. W. S. Abernethy, Pastor Berwyn Baptist Church.
- 6:00—Dinner.

Evening

- 7:30—Vestry Service.
- 7:45—Song Service, led by Englewood Baptist Choir and Orchestra.
- 8:15—Evangelistic Sermon. Dr. Carter Helm Jones, Louisville, Ky.

The ladies of the church served luncheon for twenty-five cents and dinner for thirty cents. There was an exhibit of evangelistic literature and printed matter to which friends were asked to contribute anything that they had found to be helpful. The church is located on Stewart Ave., near 63rd St.

The February Conference.

As announced last month, we are to have Dr. Woelfkin and Dr. Chivers of the Home Mission Society's Committee on Evangelism with us to conduct a conference late in February. The date and place of this conference have not yet been definitely decided upon but will be announced in next month's *Record*.

The Torrey-Alexander Conference.

It may be in place to mention in these col-

umns the remarkable conference held in the Chicago Ave. (Moody) church Dec. 27-29. It was under the direction of Dr. Torrey and Mr. Alexander, whose wonderful work in Australia and Great Britain during the last four years, through which more than 100,000 persons have professed conversion, has put them into the very forefront of modern evangelists. Evangelists from many parts of the country were in attendance as well as many pastors from the city and surrounding towns. It was a remarkable series of meetings, seven sessions in all, and its influence will surely be felt in many parts of the land. The purpose of the conference as outlined in the call issued by Dr. Torrey was prayer and preparation for world-wide revival. It is hard to believe that a great revival has not really begun and easy to encourage one's self to hope that it may speedily become world-wide.

Apropos of the criticisms of these men and the movement they have led which are appearing now in some quarters, one of our Baptist papers says editorially:

"There has never been a revival movement that did not have its critics. The presence of God at Pentecost was denied by the critics who attributed the work to other agencies. Paul, the greatest evangelist the world has ever known, faced the most bitter criticism throughout his life. Wesley was assailed, Edwards attacked, Finney criticised, and Moody denounced. It would be strange if there were not those ready to criticise the work of Dr. Torrey and Mr. Alexander.

"Whenever the splendid results have been stated some critic has smiled and asked sneeringly: 'Have the converts held out?'

"If by that is meant, Has every individual convert held out? it must be answered 'No!' There have been those everywhere who have not held out. But does that destroy the value of the work? Was the work of Christ a failure because some started as His disciples and afterwards went back? Did Paul stop preaching because some of his professed converts were continually drifting into sin? Is there any or has there ever been any Christian work that did not show a percentage of backsliders? Some undoubtedly go back but the evidence shows that the number is amazingly small."

We earnestly appeal to every pastor and to every church to put evangelism where it rightly belongs, in the very first place in the church's activities. Hold special meetings. Make the Sunday evening service definitely and strongly evangelistic. Do not neglect the Sunday School. Emphasize prayer and personal work. Not in a generation has the outlook for revival been so bright. The church that fails to come up to the help of the Lord against the mighty in this crisis can scarcely escape the curse of Meroz. The church that is evangelical, believing in the stupendous facts of sin and judgment and salvation through Jesus Christ, and is not evangelistic is, as Campbell Morgan says, "The worst traitor in the camp of Christ." God grant that our churches, one and all may pray without ceasing and preach the Gospel faithfully and in the Spirit's power, both publicly and from house to house during the coming months and enter into the rich harvest of blessing that always follows faithful sowing.

W. B. F. M. S. W.

[Extract of a letter written by Miss Acock to Mrs. Bacon, corresponding secretary, protom, of the W. B. F. M. S. W.]

27 Nahajimacho-Sendai, Japan, Nov. 7, 1905.

Here I am in Japan and just as happy as can be. I thought that when I was separated from home and friends and entered another land with new scenes and strange sights, I would feel very much alone and perhaps just a little homesick, but I haven't felt like a stranger in a strange land for one minute. I haven't been at all lonesome or homesick. Already I have begun to feel that this is home and to feel that I am among friends.

We landed October 29th,—A beautiful Sunday morning. I was greeted by Dr. Dearing, Dr. Bennett, Mr. and Mrs. Bullen, and Miss Wilcox, who came on the ship. Mr. and Mrs. Bullen were on their way from Kobe (where they were last year) to Sendai, where they are to be stationed now, and they arranged their time of going so that I could go with them. We stayed at the Mary L. Colby Home for two or three days with Miss Connors and Miss Wilcox. We attended the Japanese service on Sunday morning in Yokohama. It seemed so queer to see the rows and rows of funny wooden shoes outside the door, and to see the people inside dressed so unlike the people at home, to hear the preaching and singing of which I couldn't understand a word, and after the meeting to see people make low bows to each other instead of shaking hands, but I knew that the same hymns were being sung, and that thought made me feel one with God's people there. The next day was my birthday and it was an especially sweet day to me. I was so glad to be able to begin this new year in this land so new to me. On this day I had my first jinrikisha ride. It seemed queer to have such an intelligent horse, one who knows when to start and when to stop without lines. I liked the riding, only I don't quite like the idea of my fellow-man being a beast of burden. I suppose I will get used to that after a while.

We stayed over night at Tokio and the names of Fisher and Hamblen that had been missionary magazine names to me before, came to mean more to me.

Wednesday night, after an eleven hours' ride on the train, we reached Sendai. It was so good really to get here! Miss Buzzell and several of the members of the church were at the station to meet us. I felt that I should lose Miss Buzzell from the first and when the last thing that night we had a little talk and prayer together alone in my room I was sure of it. I only hope that she may love me and that we may be able to work together.

Yesterday the church and the school gave us a reception at the church. There were several addresses in Japanese and the pastor and one of the girls of the school spoke in English. Some of the girls and the young men's class sang in English. Our talks were interpreted by the pastor. They have certainly given us a royal welcome.

At our communion service last Sunday I could not help but look back to the first Sunday in November fourteen years ago when I took the Lord's Supper for the first time, and think of

how He has led me all the way during these fourteen years whenever I was willing to be led. I am so glad He led me here. With the dear girls in the school, the home-like home, the beautiful scenery all around us, Miss Buzzell, and the Bullins, so near us, and above all the consciousness that I am in the place where my Lord wants me, and have His work to do and His abiding presence, why should I not be joyful? Yet I know the hard experiences must come, but I am willing to leave the future knowing that "He who hath led, will lead."

Amy A Acock.

THE STANDARD for 1906.

Probably a more helpful series of articles for the great mass of churches was never proposed by any Baptist paper than that which THE STANDARD offers for 1906 in a specially prepared group of contributions from well known writers under the general title of "New Solutions of Old Church Problems." In this suggestive series practical ideas on the difficulties of church life will be found, articles which will interest the women of the church who are conducting church sociables, articles for the young people, for church officers, for prayer-meeting leaders, for music committees, for Sunday-school workers, not to speak of special articles referring to such important matters as church discipline, revivals and expository preaching. Baptists who are abreast of the times will have to take THE STANDARD during the next year sure.



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MORGAN PARK ACADEMY.

Among the various academies maintained under Baptist auspices that at Morgan Park is the only distinctively boys' school in the West. The fine equipment of buildings, the strong faculty, and the excellent reputation secured during the thirteen years of its existence are making the school increasingly prominent. That seven of the twelve members of the faculty were trained in the old academies of New England is significant and this accounts in large degree for the fact that the Academy at Morgan Park incorporates, in an unusual degree, the ideals and traditions that have made the New England academies centers of Christian culture.

The life and work of the school is many-sided and is designed to meet all the needs of the boy during the important period from fifteen to twenty years of age. The intellectual, moral, social, and the physical needs are carefully considered and provided for. The faculty is large and composed of men especially trained to teach their subjects. The emphasis placed upon scholarship results in sending a large number of boys to different higher institutions East and West who maintain from the first high standings in scholarship. The religious ideals are emphasized in the daily chapel service, the Y. M. C. A., the Bible study, and the personal contact between the teacher and student. The social life of each of the three dormitories and of the students as a whole offers opportunity for development of the social side.

Musical clubs, debating, literary societies, dramatic clubs and various lectures and entertainments combine the social and intellectual improvement. Dr. Raymond, of the University of Chicago, has delivered a course of six lectures on travel during the Fall Quarter and during the Winter Quarter a course of seven lectures has been arranged by Prof. Charles Zeublin, Dr. Ivenage and Dr. Goode, all of the University of Chicago.

The students of the Academy come from a wide field representing twenty-six states and three foreign countries. The boys are from large cities and from country farms. This mingling together of boys from widely separated parts of the country and from different sorts of communities has in itself a broadening influence, the results of which are highly beneficial. The school is absolutely democratic and thus represents the spirit of the middle West. It is not a school for rich or poor, but offers an opportunity for any ambitious boy to prepare himself for higher schools of learning or for the business of life. There is no academy of national reputation in the West like some of the older academies of the East. Such a school is sure to appear before long. The Academy at Morgan Park has the greatest promise of becoming the great Academy of the West.

CENTRAL BAPTIST ORPHANAGE.

The general work of the Orphanage moves steadily forward, arousing ever greater interest in child saving work among our Baptist people, as it co-operates with Juvenile Courts, Bureaus of Public Charities, and is endorsed by

the State Board of Public Charities. The Orphanage—with its splendid plant valued at \$45,000.00—represents the united forces of Christian men and women in rescuing helpless children, in placing them in Christian homes; and in caring for them till the broken family is restored. At this home children receive care, training and schooling in the village till they are placed in families or restored to their new homes.

The Orphanage is thus a blessed haven amid life's storms; it is a way station on life's journey to higher things; it is not a home to bring up children to their majority. God has appointed the family for rearing children, and that divine plan should be followed as far as possible; and a child should remain in an institution no longer than necessity requires. There are plenty of good homes for all the children; and the highest work of the orphanage is to find "Homeless Children for Childless Homes." Yet, in child saving work many other phases of service appear; so we have the Home Department, the Home Finding Department, the Half-Orphan Boarding Department, and the Child Rescuing Department.

The Property Fund has been receiving special attention the past few months, as the second mortgage and interest—\$2,350—are now due; this is part of the purchase price;—and many friends in our six states have been cordially responding to the appeals. At this writing we lack only \$250 to meet this obligation. Much prayer has been offered, and we have looked to God for his resources. The Orphanage is a product of faith, prayer and consecrated effort.

The First Mortgage is \$6,000 at five per cent. interest. We trust some people, who love homeless children, will remember the Orphanage and send money to clear this beautiful home of

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debt. Money can be placed in no higher service, nor bring to humanity larger returns and blessings.

Memorial Cottages—in memory of your loved dead—may now be built on the Brabrook Lots, thus endowing the Orphanage, and enlarging its work. Such a cottage would cost about \$4,000, and would bear the donor's chosen name. Such cottages might also be used as a home for our aged Christians, when resources are provided to sustain the work. All this is within the scope of Mrs. Brabrook's generous gift, who said heartily, "I love the Baptist denomination; and I want this property to be used perpetually for its benefit."

JAMES P. THOMS, Sec'y.
640 N. Hoyne Ave.

Chicago Baptist Young People.

F. W. Van Keuren, City Editor.
356 Jackson Blvd. Telephone 1011.

February 11, Sunday, B. Y. P. U. Day.

Pastors will be requested to preach special sermons and complete interchange of leaders will be made among the unions.

Feb. 12, Monday.

Chicago Association Day.

Auditorium of Central Y. M. C. A.—7:45 p. m.
City Association Rally.

WEST SIDE DISTRICT.

The Executive Board did not meet this month as usual. They decided to adjourn till the January meeting which will be on the thirtieth at the Fourth church.

The Chorus is moving. If you are a member don't fail to be present at the next meeting. And if not, you are most cordially invited to come and listen.

The Work Committee services were held at Elgin on the 10th, and at Grace on the 17th. Much help is given and received at these services and God is blessing our efforts.

Account of the Sun-Rise Thanksgiving Meeting,
W. S. Y. P. U.

The sun yawned, half opened his eyes, sighed lazily, then turned over and went to sleep again. It was too early to get up and besides it was a holiday. Why shouldn't he sleep a little later than usual, every one else would. But he couldn't sleep. The wind must be unusually noisy this morning.

Finally, with an impatient little jerk, he sat up. Far, far below the silent little clouds hurried home after their night romp and now and then the sun thought he heard voices. Could it be that anyone dared to be out before he, the sun, was up?

He rubbed his eyes. Yes, he heard it now very plainly, not one, but many, many voices—

O, worship the King
All glorious above

Provoked and bewildered he arose and slipped

on his yellow gown brushed past the drowsy clouds, straight to the place where he heard the music.

It was a beautiful brick building, and the sun had hard work to find a peek-hole in the heavily stained windows. It was all so strange—this great crowd of people, young people, too. He began to count—one, two, three, four, five, six, on and on, a hundred and fifty, two hundred, three hundred. Then his head grew dizzy, three wind whispered in his ear, "Nine hundred," but the wind had been inside—he knew.

The sun waited, dazed and awed, to find out if he could, the real meaning of this wonder. He heard the people tell how God had blessed them, how His love had made their lives sunshine, and of their desire to serve Him better. "Praise Him, praise Him," this was what they sang.

He slipped away, maybe to some dark corner where he had never been before. "If nine hundred young people can come out before I'm up," he murmured, "to praise God, I too will do my best to shine for Him." And if you want to know anything more ask the wind. He knows.

The Conference.

Remember the date—Feb. 10.

Have you bought your supper ticket?

Better hurry up! Read page 13 in the Year Book.

Calendar.

Jan. 8, Monday—Work Committee: B. Y. P. U. service, Centennial Baptist Church, 7:45 p. m.

Jan. 22, Monday—Work Committee, complete, Second Baptist Church, 7:45 p. m.



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FEDERATION IN CHICAGO.

There was a union meeting in the Y. M. C. A. auditorium Monday the 18th of December, of all of the Ministers' Associations of Chicago, to hear reports from the New York Congress on Church Federation, and if possible, devise some feasible plan for federation in this city and environs. Dr. Theodore G. Soares, D. D., the pastor of the Oak Park Baptist church read a portion of John 17, and led in prayer. Hon. Peter S. Grosscup of the U. S. Supreme Court, was chairman, said that his own observation and experience in the Carnegie Hall meeting disclose a mighty force which the churches must utilize. He emphasized the instinct for individual liberty as fundamental to denominationalism, "but in political evolution, we found that the power of the individual can be massed. Liberty does not demand isolation." He drew an interesting parallel between our own national government, and the development of the idea of church federation and union.

Benj. A. Green, D. D., pastor First Baptist church of Evanston, spoke on "Co-operation in Civic Reform." His address was inspiring. "There are times," he began, "when your thoughts and feelings defy utterance. In this great gathering, all seemed to be in tune and at high tension. Not a discordant note did I hear. All were aiming to contribute to essential unity. It was significant as the first national convention ever assembled to work toward feasible union." He dwelt on the general movement all over the country toward union, asked for "co-operation instead of uneconomic competition," and mentioned Y. M. C. A., Sunday school and reform movements as contributing to the union problem. "The aim was to emphasize that on which we agree, and feel our way to essential union." He merely touched on his particular theme, and was applauded roundly when he suggested that church co-operation in reform will bring us nearer than within one vote of enacting a local option anti-saloon law. "I did not think of Calvin and Arminius nor of ritual and polity, nor of communion and baptism, but of brotherhood, and the beaming face of Christ looking over the battlements of heaven."

Rev. Wm. F. McDowell, resident bishop of the M. E. Church, spoke on Evangelical work. He emphasized the assertion of faith in our divine Lord, and then said that this is not an end in itself. It is futile unless we at once go to work to make that faith regnant in daily life, in civic affairs, in trade and finance. We believe the problems of labor and capital can all be settled by the decalogue and the Sermon on the Mount; but we must go to work to bring the genius of these documents to bear directly upon the problems. We must particularize all the general declarations of the Congress. There is a big difference between 'a team of brilliant players,' as Kipling tells us, and 'a brilliant team of players.' Prof. Benj. L. Hobson, D. D., of McCormick Theological Seminary spoke on home and foreign missions. The plan of federation adopted and approved at the Congress has been sent out to the various denominations for approval. They in turn will send delegates to a permanent federation. He told of a town of 1,000 population out west, where he once discovered two Presbyterian churches, two Methodist churches,

and two churches of Disciples, the later being an anti-organ church and a church that used the organ! (Shall we seek to unite the various bodies of Disciples? Christians?) "I am first a Christian, and second a Presbyterian."

Dr. Adams of the Advance spoke on the practical aspects of the problem. "We are not here to disparage the work of our denominations." He told of the conditions where there is only one denomination—in Catholic lands—and said, "I never want to live in a country where there are no denominations. But we realize that this is a time to get together. We certainly do want more religious union—enough so that a husband and wife can walk to church together, and to heaven together! so that an individual who has a soul on Sunday, will still have a soul when he becomes a director on Monday of a corporation." He is no philanthropist who makes two churches grow where one grew before. In this country we have much to bind us to denominations; but in the heathen world they know nothing about these things, neither should they know them. Preachers have not moved New York as the politicians have moved it. Federation must stand for something, for the faith Christ delivered to the world. We are not going to unite believers by any emasculation of our faith. Th 17th of John is not a commandment, it is a prayer.

At the close of the meeting, the four speakers were constituted a committee to set on foot a movement to organize a local federation.

The attendance was thoroughly representative, and it was refreshing to hear the sentiments expressed in favor of union and co-operation as a step to essential union.—Christian Century, Chicago.

JANUARY



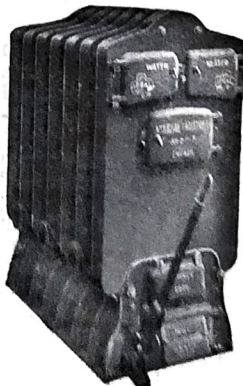
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PRACTICAL HELP GIVEN BY THE COOK COUNTY S. S. ASSOCIATION.

*Isaac B. Burgess, Member Executive Committee
Cook County S. S. Association.*

This article is addressed to the hundreds of earnest Sunday School workers in the city who are anxious to develop themselves and make their schools better. Do you know what the association is doing to help you? Have you visited the Friday noon meeting held in Willard Hall, summer and winter, for the study of the Sunday School lesson of the following Sunday? The leader Rev. William Evans is a master in clear, forceful exposition. At the meeting last Friday in the midst of the holiday season, on a rainy day and with a review lesson to be expounded, nearly three hundred were present, sometimes there are five hundred.

On and after Wednesday noon, January 17th, Mr. Herbert W. Gates, Religious Work Director of the Central Y. M. C. A. will conduct at 153 LaSalle street a Teacher-Training class for men. The special subject will be Religious Pedagogy, that is, "How to Teach." This class will be in co-operation with our County Association work. Mr. Gates is an expert in the subject. Can you not spend three-quarters of an hour in this developing way once a week for four months?

If you are a superintendent or other Sunday School officer you will be interested in our Tuesday evening class in Marion Lawrence's splendid new book, "How to Conduct a Sunday School." For more exact announcement, which will be ready by January 10th, apply at our office 132 LaSalle street.

If you are a teacher, you ought to be in one of our Union Teacher Training classes. We shall have them at South Chicago, Auburn Park, Armour Institute, at about 40th street, Wicker Park, Berwyn, Covenant Presbyterian Church, Third Presbyterian Church.

Can you not have a teacher-training class in connection with your own Sunday School? They have them at the Second Baptist, Covenant Baptist, Morgan Park Baptist. A careful explanatory circular has been prepared which you may secure at the county office or if you wish, we will send an expert teacher to give your Sunday School workers a sample teacher training lesson, so that you may know what such training is like.

A Progressive superintendent or teacher must visit other Sunday Schools. You can find the list of the other Sunday Schools of the county in the annual report of the Association which may be secured at the office for fifteen cents. It will tell you the exact location of each school and the hour when it meets so that you can arrange intelligently for a visit. It gives, too, the essential facts about the schools and grades them according to the "Ten Points of Excellence" which have been carefully selected by leading Sunday School workers. You can thus tell what schools are best worth visiting. Wouldn't you like to see, also, how your own school grades up when measured by these "Ten Points," to read the report of the committee on the exhibit of manual and written work at the annual convention last April, and the abstract of addresses by some of the most successful Sunday School men of the nation?

You can find at the county office a list of the nearly one thousand adult Bible classes in the county, learn how their work is conducted, secure the class button for either men's or women's classes and subscribe for "The Bible of the Adult Class Department of the interest which is perhaps the most vigorous of the County, ilar city department in the country.

The county officers are always ready to talk over difficulties and to aid you by their wide knowledge of men and methods. They will visit your school and give you an illuminating talk on any phase of Sunday School work you may wish. A score of lusty, enthusiastic men stand ready to tell you, for instance, what the men's classes are doing in the county.

That all this work is on a sound religious, business and financial basis you will readily believe when you know that F. A. Wells, the president of our Baptist City Mission Society is the chairman of the Executive Committee. The general secretary is C. E. Hauck, and the address is Room 14, 132 LaSalle street.

Dr. Shumacker, for years principal of Blair Hall, in New Jersey, had one standard of right and wrong for his students. When the boys or girls came to him with the question, "Is it right or wrong for us to do this?" his reply was ever the same: "If there be a question in your minds whether a course be right or wrong, do not follow it. If a thing be questionable, young people had best let it alone."—*Forward.*

It has been well said: "We need more than splendid ideals; we need some power to help us measure toward our ideals. The more splendid the ideal, the more disheartening it is unless there be given with it some power of approach on our side." This needed power is supplied in the life-giving spirit of Jesus Christ. Therefore, to find Christ is to find power.—*Sel.*

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Mrs. Daisy Force Scott, Alto
Mr. Alfred D. Shaw, Tenor
Mr. Charles W. Clark, Baritone

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SCALE OF PRICES:

Entire main floor and first two rows, main balcony, \$1.50; next seven rows, main balcony, \$1.25; next sixteen rows, main balcony, \$1.00; Second balcony, 75 cents; Family circle 50 cents.

THE GARFIELD PARK PROTECTIVE ASSOCIATION.

Thomas J. Owen, Secretary.

The license for the saloon of Arado Brothers at the northwest corner of Madison street and Fortieth avenue was revoked Friday, December 28th. This action was taken at the request of the Garfield Park Protective Association, which demonstrated to Superintendent of Police, John M. Collins, that the petition which had been presented did not contain a majority of the legal voters within one-half mile. All friends of this work are asked to write Superintendent Collins, thanking him and showing their appreciation of a public officer who will aid us in preserving the morals and decency of our neighborhood. A new petition is required and our friends are urged to influence their neighbors not to sign a petition for this or any other place.

A petition for a saloon at 2111 Harrison street has been presented to the Lake street police station, which is now being verified. Past experience with these petitions has shown that the local police have greatly favored the saloons, in many instances approving names which were not signed by their owners.

While the petitions of all the saloons have not been verified by the association, yet every petition which has been verified has been found to lack the necessary consents. When the mayor's attention has been called to these defective petitions either the license has been revoked or the police have changed their reports.

Notwithstanding the very plain language of the ordinance that petitions are required with every application for a license, yet an opinion given by Corporation Counsel Lewis that a petition is required only when a saloon starts business has temporarily retarded the work of closing saloons, especially the more notorious ones, such as one in the neighborhood of Madison street and 40th avenue, and some on 48th avenue.

The local police have been unduly lax in closing saloons where they have changed owners.

Petitions are required when a saloon continues business with a new owner, and the saloon should be closed pending the verification of the petition, the same as if the place had never been open for business.

The officers of the association would appreciate evidence showing that money or other consideration has been given to induce any voters to sign a petition, as such consents are void in law. Evidence of violations in any other respects, especially where liquor has been sold to young boys or girls, will also be welcome.

Finally, the active co-operation of all men and women is desired in keeping our neighborhood morally clean and in throwing the mantle of protection around our young people.

THE SUNDAY CLOSING LEAGUE OF CHICAGO.

Millard R. Myers, Secretary.

The Sunday Closing League is the outgrowth of personal work on the part of Mr. Ezra Cook, of 17 River street, Chicago. At his own expense and on his own time, Mr. Cook has endeavored

to force the law intended for making the saloon business as harmless as possible. One of his main points of attack has been the Sunday closing. During the past number of years, he has been compelled to fight single handed and alone against the organized saloon business of the state of Illinois. He secured no indictments.

Knowing his cause was just, he finally persuaded the pastor of his church, Rev. W. A. Bartlett, to take up the cause of righteousness in a larger way. Postals were written to the pastors of the Protestant churches of the city, inviting them to join in an organized effort to secure the closing of the saloons on Sunday. The church representation of Chicago was so apportioned that a committee of 25 was considered with the following officers: W. A. Bartlett, president; W. J. Miller, vice-president; M. R. Myers, secretary; Ezra Cook, treasurer.

A constitution was adopted under the name of the Sunday Closing League. The organization has been changed somewhat, but has constantly grown in power and influence. We have held a number of mass meetings, which have been largely attended and full of enthusiasm. Reports of these meetings, as given in the Chicago papers, have been more or less misleading, so much so, that it was considered wise at our last meeting to have all the speeches type-written, that we might be able to prove what was said.

At the last meeting a ticket was voted on, which read substantially as follows: Are you in favor of enforcing the law, requiring the Sunday closing of saloons? Do you favor mandamus proceedings against the mayor? The result of this was unanimous in favor of the first and nearly unanimous in favor of the second. Some asked for a little time and plead the advisability of giving the mayor another opportunity. Others said that such an effort would not meet with success and that, therefore, we should elect a good mayor for that office at the next election.

Mandamusing the Mayor.

What does it mean? Mandamus proceedings is the mildest form of legal enactment against an official. It consists merely of a procedure through the circuit or appellate court, requiring the mayor to show why he does not enforce the Sunday Closing Law. There certainly can be no objection to this question, and the citizens of this great city ought to know the reason.

If there is a law on the statute books that should not be enforced, it should be annulled. It is very harmful to continue a law without its enforcement. Such a course weakens government, and creates a disrespect for legislation. It is bad also for any man, who is elected to enforce the law, to take unto himself the right of deciding what laws will be enforced.

Our fellow-men take on a new appearance when we look at them through the patient, loving eyes of Jesus Christ. Thus looking upon them, our relations to them are transformed. We wish to become more helpful to them; to teach them to know and love our Master. The reality of our religion has a witness in the new attitude that life assumes toward our fellow-men, which follows finding Christ.—Forward.

A SCHOOL FOR SLUM WORK.

Professor Graham Taylor and some of the professors in the university are to establish a training school for social settlement workers. The school has grown out of the study class in social science which has been meeting for three years in the Fine Arts Building under the auspices of the University of Chicago. As the time has come for a more complete organization, the trustees of the Chicago Commons and a few others are establishing a school for "philanthropic and civic training," to be known as the Chicago Institute of Social Science. Professor Taylor, the professors in the university, Miss Jane Addams and various persons connected with social settlements in the city will give instruction, and the students will do practical work in connection with the Commons. The course of study is to be practical as well as theoretical. Heads of business houses and factories where especial attention is paid to the welfare of the employees will give an account of their methods and the result as manifest in the improved condition and increased efficiency of these employees.

The following is the announcement of the trustees:

"The trustees of the Chicago Commons Association, acting for the guarantors and teachers, announce the establishment of the Institute upon a basis of its own. Its success for three years at University College, in the Fine Arts Building, warrants a separate foundation, which will provide for the independent development of a school devoted to practical and theoretical training in philanthropic and social work and industrial amelioration.

The management of the school is broadened to include the active co-operation of those identified with educational, philanthropic and public interests and institutions, not only in Chicago, but in Illinois and adjoining states.

The aim of the school is not only to provide a basis of general knowledge for intelligent interest and participation in whatever promotes the welfare of the community, but also to offer a more technical preparation for professional and volunteer service in specific lines of organized effort.

THEIR TENDER MERCIES.

In one of our large cities, last summer, a policeman, making his round at midnight, found a dying man lying at the foot of a stairway in a building used for offices and clubrooms. The man was suffering intense pain, groaning in agony, and before he could arrive at a hospital he died in the ambulance. The ambulance doctor said it was heart disease, and it was supposed at first that the man had been taken ill in the street, and staggered into the entrance for shelter. But later the truth came out. The man turned out to be a well-known gambler. With several others he had been gambling in a room upstairs. Suddenly he was taken ill. The other men were too much interested in their game to spare time to call a doctor. They decided, also, that it might expose their gambling to the authorities, so that arrest would follow. So they took their comrade, suffering, helpless, and dying as

he was, carried him in a hurry to the stair foot, left him to die—and went back to their gambling, without losing a minute.

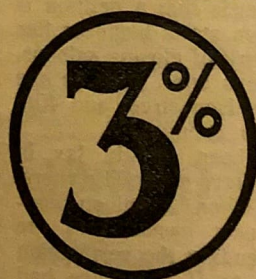
"The tender mercies of the wicked are cruel," hits off this modern incident as well as if written yesterday. Many young men and women ignorantly believe in the warmth and permanence of what they call "good-fellowship." The friendship of the reckless and evil seems to them franker and deeper than church fellowship, for example. But in reality the fellowship of bad company is the most shallow and treacherous thing in the world. Every lawyer knows how promptly the criminal will betray his fellows to gain himself any real advantage. The promises of evil men are useless to lean upon, as thousands of duped victims have found to their cost. The friendship and fellowship of the good is the only kind worth having. The tender mercies of wicked companions are cruel; and the dying man in the lonely stairway is only one of those who have found it out—too late!—Selected

A small ship launched upon an unknown sea,
A small seed planted from an unknown tree.
Such is this strange New Year to you and me.

Whither the vessel goeth,
And how the tree upgroweth,
God only knoweth.

But sail the ship and plant the seed,
What's done in faith is done in deed.

It is in the leisure moments that temptations come. Idleness breeds mischief. No one can afford to do nothing. Rest comes from change of employment, not by sitting with mind and hands unoccupied.—Sel.

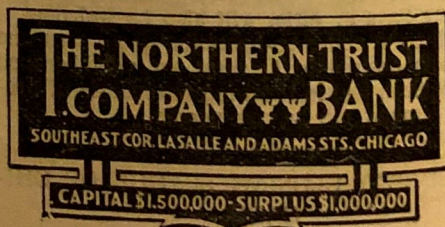


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THE RIGHT TO MAKE MISTAKES.

Edward Scribner Ames.

The distinction has long been made between mortal and venial sins. The former are those committed in a wilful and defiant spirit, with knowledge of their import. Venial sins on the other hand, are such as arise through inadvertence or neglect or inexperience. The mistakes which we have a right to make, belong to the latter class. They are due to the fact that life itself is a school of experience, in which we are required to meet situations which are new to us. Every new venture involves risks. It is impossible to eliminate loss from the highly organized activities of life, such as those involved in great engineering feats. The contractors for great buildings provide in advance for the services of physicians to care for men wounded in the accidents of construction.

It is a principle of our modern education that the child must learn by doing. Provision is made for his breaking tools and wasting materials in gaining control of his tasks. In the same way mature men who are entering new fields of human knowledge and pioneering in new activities must be given the privilege of making mistakes.

There are, however, certain conditions under which alone, the right to make mistakes exists. First, they must occur in the path of duty. St. Paul admitted the mistakes he had made in persecuting the church, but exonerated himself by the fact that they were done in all "good conscience." Jesus himself chose Judas Iscariot as one of the twelve. Secondly, one has a right to make mistakes but once. It is essential that we profit by our failures and those of others. The unpardonable sin consists in doing the wrong thing repeatedly until it becomes a habit which cannot be corrected.

In the third place, the mistakes made bring their compensations. The persecution and crucifixion of Jesus was the greatest blunder of the race; and yet, the very injustice of it has served as a background against which in sharp contrast has stood his noble self-sacrificing life. It has been said that no sermon is so powerful as that preached from a cross, and it is true, even if the cross has been erected through the basest blindness. Further the doctrine of forgiveness is evidence of the fact that it is expected that good men in the serious effort to do their very best, will sometimes make mistakes.

The religion of Christ involves a great energetic devotion to the ideals of his kingdom. It is easy enough to avoid making mistakes if nothing is attempted, but Christ urged his followers to heroic and vast undertakings. At the same time, provision is made for the mistakes which may occur in the active pursuit of these high ideals by the gracious forgiving love which he himself exemplified.

We draw to us that for which we have an affinity, we gather that which belongs to us. One who visited the great Exposition in Chicago came home with a glowing description of the art galleries. She loved pictures, and she had reveled in their beauty and variety to her intense enjoyment. Another was full of the marvels of mechanical skill, the wonderful inventions that were displayed; he was deeply interested in such

matters, and was enthusiastic over the progress that human ingenuity was making. One woman came back with nothing but a collection of discomforts. Her room at the hotel had not been at all what she expected. The Exposition buildings had been too far apart, she grew tired, and one day she found the drinking water poor. All the treasures gathered from the four quarters of the globe could not draw her attention from petty annoyances; she had carried there nothing but an exacting and self-centered woman, and she found nothing but an uncomfortable and discontented self while she remained. All life is the same; we find in it according to what we bring to it.—*Sel.*

How often God knocks at our door and would abide with us, but finds the door shut.—*Sel.*

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Mrs. M. E. Champney, 242 West 135th St., New York City, writes:—"The 'Actina' cured me of Iritis, after the doctors said there was no cure outside an operation. I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend 'Actina' for all afflictions of the eye."

Emily Knapp, 920 Galena St., Milwaukee, Wis., writes:—"The 'Actina' I purchased from you a year ago saved my brother's eyesight. My brother was nearsighted, wore number five and six glasses, and now he can go to school and do all his work and study without glasses."

E. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes:—"The 'Actina' has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office."

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THE SINNER'S GUEST.

Rev. Geo. B. Safford.

The heart of man is a private guest chamber, in which he entertains those whom he chooses to invite. His favorite guests abide with him, and though their coming may have been secret their stay can not remain concealed. Pre-eminently here "a man is known by the company he keeps."

For these chosen guests a man harbors in his heart, he performs his daily tasks, exerts his mind and consumes his strength. Nowhere does divine grace work more remarkable changes than in the personnel of this chosen secret company.

I fancy I see the sinner at his heart-table entertaining this motley company of guests. At his right hand sits *pride*, haughty, sensitive, supercilious and resentful.

Next to him sits *passion*, a mad man, held in leash with difficulty, incessantly and boisterously pleading for liberty, willing at any moment to overturn the table and break down the door to get free.

And next to him is *remorse* now and then wailing bitterly at the destruction wrought by passion but never lifting a hand to restrain his violence.

And beside him sits low-browed *shame*. With cringing manner and yet a certain impudence he draws from his pocket, photographs depicting past escapades. He looks upon them till his cheeks flush, when he would destroy them if he could. But being unable to do so, slips them hastily out of sight; only to draw them forth again shortly for another look.

But *shame* has for a companion *self-will* who does much to keep him in countenance. For *self-will* boldly ignores the past. He is obstinate, quarrelsome, unreasonable and determined to have the best and be the first without regard to others.

At the right of *self-will* sits *jealousy*, casting furtive glances out of the window and gnashing his teeth at every passer-by, hating everyone's success but his own.

Next him sits *appetite*, trying to devour everything upon the table and loudly calling for more, more.

Next *avarice* is his unwilling neighbor. *Avarice* counts the cost of everything and hates appetite because he eats so much. When he can, he purloins the silverware from his own table and retires to his lair to gloat over his hoard.

Last in the circle and therefore at the left of the host sits *uneasy conscience*, looking unhappily at the scene about him, but when he raises his voice in feeble protest, he is jeered at and laughed down by the others. If persistent he is thrown into a corner and throttled by pride.

There came a day when Jesus Christ passed by. The sinner saw Him for the first time. It was like the sight of the harbor lights to tempest-tossed mariners. It was like sunrise after a night of terror and despair. It was like a parent's forgiving face to a long lost wanderer. It was like the breath of freedom to a life-long slave. Won completely by the heavenly vision the sinner threw open his heart's door and invited Jesus to enter and be his guest. Little did he realize how long it had been the den of those harpies and how repulsive it would appear to the

new-comer. Stooping low, Jesus entered. Forbidding enough it was. A narrow room, low-ceiled, gloomy and ill-smelling for the dwellers had been poor house keepers. The whole place was strewn with broken things; broken promises; decayed resolutions; fair hopes shattered and fine pictures trampled under feet, while pride and passion and avarice and appetite, even at that moment, feasted and fought about the board.

Jesus spoke and silence fell upon the tumult. Jesus smiled and gladness broke upon the scene. Jesus left the door open behind him. Instantly a train of heavenly visitants pressed in; humility, hope, faith, joy, peace and love.

Language fails to describe the transformation which ensued. Passion became quiet, and locked fetters upon his own ankles. Appetite pushed back from the table. Avarice ran to his hiding place, brought out his treasures and gave gifts to the company. Conscience with a happy smile took his seat with authority at the head of the table, while pride and shame began to clean out the place, in which timely occupation they were speedily joined by peace and love.

"It has no prongs," was the habitual comment of a practical professor of homiletics, it is said, upon many of the sermons submitted to him by the young theological students whom he taught. The same comment might rightly be made upon the religion of many young people. It does not take hold; it does not pierce or lift anything. True religious experience sometimes has painfully sharp prongs; but it is correspondingly useful in hard work and results.—Forward

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THE UNIVERSITY LECTURE ASSOCIATION, CHICAGO.

From time to time we have called attention to the courses of lectures being given in the different sections of the city under the auspices of the University Lecture Association in co-operation with the University of Chicago. Many of our readers have taken advantage of the opportunities presented by this Association. It is therefore, with pleasure that we call attention to the advertisements in this issue for courses of lectures now in progress.

The work of the Association after the holidays begins January 4th in the Lewis Institute, corner of Robey and Madison streets, with a series of six lectures on "The Slavic World," by Professor Edward A. Steiner of Iowa College. The purpose of this course is to give an accurate and comprehensive view of the Slavic people as a whole from the racial standpoint as illustrated by their history, social life, and literature. Professor Steiner has lived among the Slavs, knows their language and literature thoroughly, and speaks with authority as the result of his personal investigation. He has tramped from Vienna to Moscow, and has frequently visited the Slavic peoples wherever they are found in large numbers. The subjects of his lectures are:

- January 4. A Journey Through the Slavic World.
- January 11. The Characteristics of the Slav.
- January 18. Law and Customs Among the Slavs.
- January 25. Feasts and Fasts Among the Slavs.
- February 1. Religious Life Among the Slavs.
- February 8. The People of the Slavic World. (Illustrated.)

In the North Side center, Lincoln Park Congregational Church, 707 Fullerton boulevard, Mr. William Norman Guthrie will deliver a series of six lectures on "Shakespeare's Tragedies: Approached Through Kindred Masterpieces," beginning Monday, January 8th, and continuing at weekly intervals.

- January 8. Shakespeare and Our Times.
- January 15. "Richard III." and "Hamlet."
- January 22. "Romeo and Juliet," "Antony and Cleopatra," and "Othello."
- January 29. "Timon of Athens," and "The Tempest."
- February 5. "Richard III." and "Macbeth."
- February 12. "King Lear," and "Julius Caesar."

The purpose of this course is to set forth the modernity and universal appeal of Shakespeare by comparison of his Tragedies with specimen works of other masters. Mr. Guthrie says, "Shakespeare" is so much to us, just because the plays are subject to no one philosophy, no favorite dogma, no preconceived aesthetic theory; because they came into being under the creative pressure of a people's demand for vital entertainment, in its first great awakening to a common life. Hence, 'Shakespeare' is the spectacle of life—little restrained, little altered. It is great imagination, great passion—energy and sentiment."

This series of lectures on "Shakespeare" will

be repeated on the South Side, Abraham Lincoln Center, Oakwood boulevard and Langley avenue, on six consecutive Tuesday evenings at eight o'clock, beginning January 9th.

The course of lectures on "The Poetic Drama" will be continued on six consecutive Thursday afternoons at 4:15 o'clock in the Music Hall, Fine Arts Building, 203 Michigan avenue. Mr. Guthrie will deliver a series of lectures on "Racial Aspects of the World's Great Dramas."

January 11. "The Wheel of Life," illustrated from Hindu Drama.

January 18. "Fate and the Gods," illustrated from Hellenic Drama.

January 25. "The Prodigious Individual," illustrated from Spanish and English Drama.

February 1. "In the Bonds of Convention," illustrated from French Drama.

February 8. "The Atoning Sentiment," illustrated from German Drama.

February 15. "The Rights of the Soul," illustrated from Scandinavian and Russian Drama.

This course constitutes an effort to appreciate the closeness of drama to life, by noting racial and national character and point of view in the great masterpieces. Mr. Guthrie says, "The Drama must always be intimately related to the intenser life of the times. Whatever the originality of the dramatic poet as seer and as craftsman, he is obliged to come to terms with his world, to seek and find common ground. He dare not be so himself that he ceases to be the average man. More or less unconsciously he interprets the faiths, the hopes, the opinions, the passions of his fellowmen. His idiosyncrasy asserts itself only in minor details. His public is foreground and background, local color and atmosphere."

Among the later courses to be given in the different centers are:

The North Side, "Literary Reading as a Means of Biblical Study," by Professor Richard G. Moulton.

The South Side, "European Capitals and Their Social Significance," Part II., (illustrated), by Professor Jerome H. Raymond.

The West Side, "The Master Writers of the Bible," by Dr. Herbert L. Willett, and "Other Worlds Than Ours," (illustrated), by Professor Forest Ray Moulton.

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January 9.—*Shakespeare and Our Times.*

January 16.—*"Richard II," and "Hamlet."*

January 23.—*"Romeo and Juliet," "Antony and Cleopatra," and "Othello."*

January 30.—*"Timon of Athens," and "The Tempest."*

February 6.—*"Richard III," and "Macbeth."*

February 13.—*"King Lear," and "Julius Cæsar."*

SUBSEQUENT COURSE.

February 20th—March 27.—*"European Capitals and Their Social Significance,"* Part II, six lectures, by Jerome H. Raymond, Ph. D., Associate Professor of Sociology.

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God's willingness to open the windows of heaven and bless his people has not yet been put to an extreme test.—*Sel.*

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TO-DAY'S LEADINGS.

There is no dead level; every living thing in the universe is moving either up or down. Says one of the lesson writers, in commenting on Manasseh's sin-stained record, "There is never a step of sin so base but it leads to a baser." That would be a discouraging truth for us sinning mortals unless the converse also were true. For there is never a victory over sin but it leads to a greater victory. So we have our choice. The higher choice calls for will, the lower needs mere willingness. Which way shall we move to-day?—S. S. Times.

This tiny scripture directory has been often quoted, but is none the less worth repeating for the benefit of those who do not know it. For the blues, read the twenty-seventh Psalm; for an empty pocket-book, the thirty-seventh; if people seem unkind, read the fifteenth chapter of John; if one is losing confidence in men, the thirteenth chapter of First Corinthians; if discouraged about one's work, the one hundred and twenty-eighth Psalm; if tempted to see one's self larger and the world smaller all the time, the nineteenth Psalm; if one cannot have one's own way in everything, the third chapter of James; and if one is all out of sorts, the twelfth chapter of Hebrews should be read.—Forward.

AT BETHLEHEM.

When Christ in Bethlehem was born
And in the manger laid,
The angel voices thrilled the morn—
The shepherds were afraid.
But through the stable dim and chill
The echoes gently creep
Around the couch, where warm and still,
Mother and baby sleep.

The echoes fly to the arching sky
Where the stars their praises sing,
And hail Him in their peans high,
Creator, Lord and King!
The winds of night take up the song
And bear it far away;
And lonely woods and mounts prolong
The angel's wondrous lay.

Back to the starry ranks;
O'er field and desert clear it rings
To Jordan's mystic banks.
My soul shall stars and wind and earth
Their Maker's presence own—
Shall all else hail His wondrous birth
And thou be mute as stone?

My soul, leap thou at the command
The lonely way to trace;
And follow thou the shepherd band
Down to that hallowed place.
There kneel and own thine infant King,
And bring Him all thine heart;
That in the song the angels sing
Thou too, may'st have a part!
—John Allen Gallaher.

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